

performance of his sacred duties.¹ On the analogy of these and similar cases we should expect to find the widowed Flamen temporarily debarred from the exercise of his office, not permanently relieved of it.

Apparent However, in support of Dr. Farnell's view I would cite an parallel Indian parallel which was pointed out to me by Dr. W. H. R. Tisdal^{the Rivers}. Among the Todas of the Neilgherry Hills in Southern India the priestly dairyman (*palol*) is a sacred personage, and his life, like that of the Flamen Dialis, is hedged in by many taboos. Now when a death occurs in his clan, the dairyman may not attend any of the funeral ceremonies unless he gives up office, but he may be re-elected after the second funeral ceremonies have been completed. In the interval his place must be taken by a man of another clan. Some eighteen or nineteen years ago a man named Karkievan resigned the office of dairyman when his wife died, but two years later he was re-elected and has held office ever since. There have meantime been many deaths in his clan, but he has not attended a funeral, and has not therefore had to resign his post again. Apparently in old times a more stringent rule prevailed, and the dairyman was obliged to vacate office whenever a death occurred in his clan. For, according to tradition, the clan of Keadrol was divided into its two existing divisions for the express purpose of ensuring that there might still be men to undertake the office of dairyman when a death occurred in the clan, the men of the one division taking office whenever there was a death in the other.²

At first sight this case may seem exactly parallel to the case of the Flamen Dialis and the Flaminica on Dr. Farnell's theory; for here there can be no doubt whatever that it is the pollution of death which disqualifies the sacred dairyman from holding office, since, if he only avoids that pollution by not attending the funeral, he is allowed at the present day to retain his post. On this analogy we might suppose that it was not so much the death of his wife as the attendance at her funeral which compelled the

Flamen Dialis to
 resign, especially as we know that he was expressly
 forbidden to
 touch a dead body or to enter the place where
 corpses were
 burned.³

But on But a closer inspection of the facts proves that
 the analogy inspection breaks down at some important points. For
 though the Flamen
 breaks^s alOSy Dialis was fort)idden to touch a dead body or to enter a place
 where
 down. corpses were burned, he was permitted to attend
 a funeral;⁴ so that
 there could hardly be any objection to his attending the
 funeral of

¹ *Corpus Inscriptiomim Graecantm*, to mean "leave of
 absence."
 ed. Aug. Boeckh, etc. (Berlin, 1828-² W. H. R. Rivers,
The Todas
 1877), vol. ii. pp. 481 *sqq.*, No. 2715, (London, 1906), pp. 99 *sq.*
otiays efoiKrias TO[?j iraurlv, ed> rti/es • ³ Aulus Gellius, x.
 15. 24.
atrw ^j &cnv vyL&is 7} tftvfa o1ke[v ⁴ Aulus Gellius, /.f. :
"fwrnstamm
/car^faWTai, where I understand *t&ov<rla exequi non est religio.*"